

XtIghYEDA 'SANHIT.

StJKTA III.

Tiie *Rishi* and metre are the same as in the two preceding Hymns.
Of twelve stanzas, three are. addressed to the ASWINS ; three, to three, to the YISWADEYAS ; and three, to SABASWATI.

- v. |_t AswiNs?^a cherisiers of pious acts, long-armed^
accept, with, outstretched hands, the sacrificial viands.

2-. ASWINS., abounding in mighty acts, guides (of devotion), endowed with, fortitude, listen, with un-averted minds, to our praises.

3. ASWINS, destroyers of foes,^c exempt from un-truth, leaders in the van of heroes/ come to the

* The *Aswins* are the two sons of the Sun, — "begotten during his metamorphosis as a horse (*aswa*), — endowed with perpetual youth and beauty, and physicians of the gods. They are the heroes of many legends in the *Pur anas*, but of still more in this *Veda*. The enumeration of their wonderful actions is the especial subject of Hymns CXVI. and CXTO.

^b *PurubJmjd*, which may be also rendered, great eaters.

⁰ *Basra*, destroyers, either of foes or of diseases. The medical character of the *Aswins* is a *VaidiJc* tradition, as in a text quoted by *Sdyana* (*asioindu vai devdndm IMshajdmti sruteK*}, the two *Aswins*, verily, are the physicians of the gods.- — *Veda*.

^d This is the Scholiast's interpretation of a rather curious compound, *RudravartanL Rudra*, from the root *rud*, implies weep-

ing ; as say the *Taittiriya*s, — Inasmuch as he wept,
 thence came
 the property or function of *rudra* (*yad arodit tad*
rudrasya, rud-
rcrtwam}. This is, also, the *Paurdnic* etymology. —
Vishnu Pur.)
 p. 58. *ThzVdjasaneyis* make the verb causal, "they
 cause to weep;"
 therefore they are *rudras* (*yad Today ant i tasmdd*
rudrdji). From
 these texts *Sdyana* renders *rudra*, heroes, they
 who make their